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—is well aware that he has chosen a task little favored by the current of popular interest. He seeks "to restore to living activity the theological and dogmatic tradition of the Catholic Church." Speaking of the religious needs of the plain man of our day, he contends—with some justice—that what we need is not less theology, but a great deal more. He considers, also, that the first necessity is not to restate the creeds but to explain them.

Accordingly in a series of nine essays he discusses the doctrine of the persons of the Trinity, with excellent temper and with considerable sympathy for the modern point of view. His aim is not so much apologetic as it is to reach a clearer conception of the meaning and application to life of the ancient creedal affirmations. It may be doubted how far he will be successful in finding a hearing. We of today are so preoccupied with other lines of thought that we have not too much patience either for his matter or his method. Religion as dogma has had the center of the stage for well over a thousand years. Perhaps the reaction is as wholesome as it is inevitable that for a little while religion as life should crowd it quite out of the foreground into the shadow.

The Highway of Life and Other Sermons. By Hugh T. Kerr. New York: Revell, 1917. Pp. 186. \$1.00.

The Committee on Men's Work of the Shadyside Presbyterian Church of Pittsburgh is responsible for the publication of this volume of sermons by its pastor. Dr. Kerr is a stimulating preacher. These fourteen sermons have interesting titles and are full of timely truth. The war is frequently reflected in them. "Life at Its Best" is on the same text as the familiar sermon by Brooks entitled "The Wings of the Seraphim," and has the same three divisions. In such a situation comparisons are inevitable, and we found ourselves turning to the older discourse. After reading the two we missed in the more recent volume that note of distinction which has made the sermon by Brooks a permanent piece in the literature of preaching. An interesting treatment of a familiar text is in the sermon entitled "The Greatest Gift in the World," on John 3:16. Dr. Kerr says, "During the week that has gone I have been going over scores of sermons which the major and minor prophets of the Christian church have preached during the centuries the church has had this treasure in her possession, wondering if I could discover some suggestion that would make these familiar words live again in our hearts." Now "scores" is a large word; it means forty at a minimum; and to search forty sermons is surely some labor. Perhaps Dr. Kerr used "The Great Texts of the Bible," where the divisions that he selects

may be found on page 187 of the volume on John. He credits the suggestion to Maclaren (whose name he furnishes with a capital *L*) and uses it well. A fine example of honest work.

The New Country Church Building. By Edmund de Schweinitz Brunner. New York: Missionary Education Movement, 1917. Pp. xvi+141. \$0.75.

Among recent developments in ecclesiastical theory and administration the new attention being paid to the country church is significant. The problem of the "downtown" city institution was somewhat overstressed; the church of the countryside is coming to its own. This low-priced volume contains sensible principles based on careful study, is furnished with excellent illustrations, and is the best book at hand for its purpose.

The Challenge of St. Louis. By George B. Mangold. New York: Missionary Education Movement, 1917. Pp. 271. \$0.60.

Of primary interest to the people of St. Louis and designed as a textbook for local study classes, this comprehensive, thorough, and most interesting study of the city claims the attention of all students of sociology and philanthropic service. The book is well made, published at a remarkably low price, and is the first of a series which will render an essential service to all Christian workers.

Ordered Liberty; or an Englishman's Belief in His Church. By A. S. Duncan-Jones. New York: Longmans, 1917. Pp. viii+147. \$1.25.

This book is made up of the Hulsean Lectures, delivered before the University of Cambridge in 1916-17. The author is the perpetual curate of St. Mary the Virgin, Primrose Hill, and examining chaplain to the Bishop of Lincoln. As might be expected from title and author, the lectures are a plea for loyalty to the Church of England as an integral and genuine part of the Catholic church.

The recent rapid rise of inquiry—due to the war—as to whether the state church in England is maintaining its hold upon the masses of the people, and whether it fairly brings home to the average man the actual teaching and religion of Jesus, is bringing into being a number of eager arguments in her defense. It is perhaps natural that most of them should seem to American readers to appreciate imperfectly the strength of the reaction against a type of religion so largely sacerdotal and sacramental. To the writer of this book "the Church, with its

priesthood and creed, its sacred books and its rites," is the pledge and support of the realities of Christianity. He fears that it may lose its essential character by being merged into "the shapeless chaos of indefinite Protestantism." To him the Holy Eucharist is the central act of worship, and should form the principle service each Sunday, as being "the key and center of the world." The argument as a whole is one that will appeal to loyal High Churchmen, but probably to few others.

The Manual of Inter-Church Work. By Roy B. Guild (editor). New York: Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America, 1917. Pp. xv+221.

This informing book contains the reports of the various commissions that were considered at the Congress on Inter-Church Federations that was held in Pittsburgh, Pennsylvania, October 1-4, 1917. These reports were gathered and discussed with great care. At the close of the congress a committee prepared a valuable body of recommendations; these are also published here. The book is necessary to any group that is seeking for the wisest available counsel in organizing and conducting federated church work in American communities. We commend especially the seventh section devoted to "International Justice and Good Will." The chapter on "Community Evangelism" is clear and sane.

The Christ We Forget: A Life of Our Lord for Men of To-Day. By P. Whitwell Wilson. New York: Revell, 1917. Pp. xvi+328. \$1.50.

The publisher has given interesting biographical material concerning the author which is suggestive in arriving at an estimate of this vivid piece of writing. Mr. Wilson is a distinguished London journalist who has studied the four Gospels with care and sketched from them, without any regard for the results of modern critical and historical research, another portrait of Jesus which he designs especially for "men of to-day." We see here the hand of the journalist, skilled in making summaries, quick to turn a phrase, and discerning the human values in the story of Jesus with precision. He will not "go one inch beyond what is actually stated in the New Testament." Problems are disposed of quickly and comfortably as follows: "Though inaccuracy is not proved, the pedigrees of Matthew and Luke are not identical, either with each other or with certain documents in the Old Testament. At this distance of time, no research can compose the discrepancies—which, I confess, is no difficulty to me, for I see therein the truth that the God of the Past is and ever

will be as unsearchable as the God of the Present and the God of the Future." Perhaps this is satisfactory to the brilliant London journalist; but to another type of mind it might seem less a proof of the inscrutability of God than the witness to the fact that someone had boggled the records. Here is a bit of picturesque angelology: "Here, then, we see the angels hurrying, as it were, with a resplendent rivalry to tell their news to the shepherds, so that when one spoke—the first of missionaries—it was in breathless phrase, as if, panting, he had outflown the others. 'Behold!'—he cried—'a Saviour—born to you—this day—in the city of David—Christ the Lord!' What an eager message—not one syllable wasted!" Nothing could be lacking in this description of a breathless angel; the "Gloria in Excelsis" gets its consummate newspaper setting here.

The writer is reverent, devoted to the divine Character, which he sets forth with kindling zeal. He leaves the great Figure arresting, vivid, and triumphant. We found our mind running to another book with a similar title published within a year, *Jesus for the Men of To-day when Science Aids Religion*, by George Holley Gilbert. If one would see the difference between the old and the new, each expressed in the highest form, each reverent and enthusiastic, let him read these two books. For there are evidently two sorts of "men of to-day."

Can We Believe in Immortality? By James H. Snowden. New York: Macmillan, 1918. Pp. xiv+227. \$1.25.

In view of the superabundant material on this question, one may be pardoned for wondering what is the special justification for the present volume. The author recognizes the justice of this inquiry, and we think fairly meets it in his Introduction. The problem of a future life, always of fascinating interest, has suddenly become an urgent one for millions. And it has to be answered in terms of present-day thought and life with sympathetic recognition of the new spiritual crisis thrust upon us by the war. Many of the philosophical discussions of the subject in recent years, as by leading psychologists in the Ingersoll Lectures at Harvard, merely radiate the gloom and darkness that seem so attractive on this theme to the professional scholar; while others, more conservative, have lost their convincingness through mere lapse of years. There seems always to be room for fresh discussion of the matter, not for the expert but for the plain reader—for the common people who know what it is to live and suffer, but who care little for the entertainment of psychological speculation.

The present volume is such a study. It cannot lay claim to any special originality or distinction of treatment, but is a worthy and effective presentation of the argument along